Die Veneris 23. Octobr. 1646.

ORdered, by the Commons Assembled in PARLIAMENT that five hundred and no more, of the *Advice of the Assembly of Divines* presented to this House, *Concerning part of a Confession of Faith*, be forthwith Printed, and that the care of the Printing thereof be referred to the Assembly of Divines. And the Printer is injoyned (at his Perill) not to Print more then five hundred of them.

It is further Ordered, that no man presume to Reprint, Divulge, or Publish the said *Advice*, or any part of it, till further order be taken herein by both or either of the Houses of Parliament.

H. Elsynge Cler. Parl.
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The humble

ADVICE

OF THE

ASSEMBLY

OF

Divines,

Now by Authority of PARLIAMENT sitting at *Westminster*,

Concerning part of a *Confession of Faith*, Presented by them lately to both Houses of PARLIAMENT.

A certain number of Copies are Ordered to be Printed for the use of the Members of both Houses onely, to the end that they may advise thereupon.

LONDON,

Printed for the Company of STATIONERS.

TO THE RIGHT HONORABLE THE LORDS and COMMONS Assembled in PARLIAMENT.

The humble Advice of the Assembly of Divines, now, by Authority of PARLIAMENT, sitting at *WESTMINSTER*.

Concerning part of a *Confession of Faith*.

CHAP. I.

Of the Holy Scripture.

ALthough the light of Nature, and the works of Creation and Providence do so farre manifest the Goodnesse, Wisdome, and Power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and of his Will, which

is neceſſary unto ſalvation. Therefore it pleaſed the Lord, at ſundry times, and in divers manners, to reveile himſelf, and to declare that his Will unto his Church; and afterwards, for the better preſerving and propagating of the Truth, and for the more ſure eſtabliſhment and comfort of the Church againſt the corruption of the fleſh and the malice of Satan and of the World, to commit the ſame wholely unto Writing; which maketh the Holy Scripture to bee moſt neceſſary; thoſe former wayes of Gods reveiling his Will unto his people, being now ceaſed.

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Teſtament, which are theſe,

Of the Old Teſtament:

Geneſis	II. Samuel
Exodus	I. Kings
Leviticus	II. Kings
Numbers	I. Chronicles
Deuteronomie	II. Chronicles
Joſhuah	Ezra
Judges	Nehemiah
Ruth	Eſther
I. Samuel	Job
	Pſalmes

Proverbs

Proverbs	Amos
Eccleſiaſtes	Obadiah
The Song of Songs	Jonah
Iſaiah	Micah
Jeremiah	Nahum
Lamentations	Habakkuk
Ezekiel	Zephaniah
Daniel	Haggai
Hoſeah	Zechariah
Joel	Malachie

Of the New Teſtament.

The Goſpels according to

MAtthew	Galatians
Mark	Epheſians
Luke	Philippians
John	Coloſſians
The Acts of the A-	Theſſalonians
poſtles	Theſſalonians
Pauls Epiſtles to the	To Timothy
Romans	To Timothy
Corinthians	To Titus
Corinthians	To Philemon

Epistle to the Hebrews
The Epistle of James.
The first and second Epistles of Peter.
The first, second and third Epistles of John.
The Epistle of Jude.
The Revelation of John.

All which are given by inspiration of God to be the Rule of Faith and life.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings.

IV. The Authority of the Holy Scripture, for which it ought to be beleived and obeyed, dependeth not upon the Testimony of any man, or Church; but, wholely upon God (who is Truth it self) the Author thereof: and therefore it is to be received, Because it is the Word of God.

V. We may be moved and induced by the Testimony of the Church to an high and reverend esteem of the holy Scripture. And the heavenlinesse of the Matter, the efficacy of the Doctrine, the majesty of the Stile, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and entire perfection thereof, are

are Arguments whereby it doth abundantly evidence it ſelf to be the Word of God : yet notwithſtanding, our full perſuaſion and aſſurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit bearing witneſſe by and with the Word, in our hearts.

VI. The whole Counſel of God concerning all things neceſſary for his own Glory, mans ſalvation, Faith, and Life, is either expreſſely ſet down in Scripture, or by good and neceſſary conſequence may be deduced from Scripture : unto which, nothing at any time is to be added, whether by new revelations of the Spirit, or Traditions of men. Neverthelesſe, we acknowledge the inward illumination of the Spirit of God to be neceſſary for the ſaving underſtanding of ſuch things as are reveiled in the Word: and that there are ſome circumſtances concerning the Worſhip of God, and Government of the Church, common to humane actions and Societies, which are to be ordered by the Light of Nature and Chriſtian Prudence, according to the Generall Rules of the Word, which are alwayes to be obſerved.

VII. All things in Scripture are not alike plaine in themſelves, nor alike cleare unto all : yet thoſe things which are neceſſary to be known, beleeved, and obſerved for ſalvation, are ſo clearly propounded and opened in ſome place of Scripture or other, that not only the Learned but the unlearned, in a due uſe of the ordinary means, may attaine unto a ſufficient underſtanding of them.

VIII. The Old Teſtament in Hebrew (which was the Native Language of the people of God of old,) and

and the New Testament in Greek, (which at the time of the writing of it was most generally known to the Nations) being immediatly inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authenticall; so as, in all Controversies of Religion, the Church is finally to Appeale unto them. But, because these Originall Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the feare of God, to read and search them, therefore they are to be translated into the vulgar Language of ever Nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

IX. The infallible Rule of Interpretation of Scripture is the Scripture it self: and therefore, when there is a Question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly.

X. The Supreme Judge by which all Controversies of Religion are to be determined, and all Decrees of Councels, Opinions of Ancient Writers, Doctrines of men, and private spirits, are to be examined; and, in whose Sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

Chap. II.

Of God, and of the holy Trinity.

THere is but one only, living, and true God, who is infinite in Being and Perfection, a moſt pure Spirit, inviſible, without body, parts, or paſſions, immutable, immenſe, eternall, incomprehenſible, Almighty, moſt wiſe, moſt holy, moſt free, moſt abſolute, working all things according to the Counſel of his own immutable and moſt righteous Will, for his own glory; moſt loving, gracious, mercifull, long-ſuffering, abundant in goodneſſe and truth, forgiving iniquity, tranſgreſſion, and ſin; the rewarder of them that diligently ſeek him; and, withall, moſt juſt and terrible in his judgements, hating all ſin, and who will by no means clear the guilty.

II. God hath all life, glory, goodneſſe, bleſſedneſſe in, and of himſelf, and is alone in, and unto himſelf all-ſufficient, not ſtanding in need of any creatures which he hath made, nor deriving any Glory from them; but only manifeſting his own Glory, in, by, unto, and upon them: He is the alone Fountain of all Being, of whom, through whom, and to whom are all things; and, hath moſt Soveraigne Dominion over them, to do by them, for them, or upon them what ever himſelf pleaſeth. In his ſight all things are open and manifeſt; his knowledg is infinite, infallible, and independent upon the creature, ſo as nothing is to him contingent, or uncertain. He is moſt holy in all his counſels, in all his works, and in all his commands. To him is due from Angels and men, and

every

every other creature, whatsoever worship, service, or obedience hee is pleased to require of them.

III. In the Unity of the God-head there be Three Persons, of one substance, power, and eternity; God the Father, God the Sonne, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding: The Sonne is eternally begotten of the Father: the Holy Ghost eternally proceeding from the Father and the Son.

Chap. III.

Of Gods Eternall Decree.

God from all eternity did, by the most wise and holy Counsel of his own Will, freely, and unchangably ordaine whatsoever comes to passe: yet so, as thereby neither is God the Author of sin, nor is violence offered to the will of the Creatures, nor is the Liberty or contingencie of second Causes taken away, but rather established.

II. Although God knows whatsoever may, or can come to passe upon all supposed conditions, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to passe upon such conditions.

III. By the Decree of God, for the manifestation of his glory, some men and Angels are predestinated

ſtinated unto everlaſting life, and others foreordained to everlaſting death.

IV. Theſe Angels and Men thus predeſtinated and fore-ordained, are particularly, and unchangeably deſigned, and their number ſo certaine, and definite, that it cannot bee either increaſed, or diminiſhed.

V. Thoſe of man-kind that are predeſtinated unto Life, God, before the foundation of the world was laid, according to his eternall and immutable purpoſe, and the ſecret Counſel and good pleaſure of his Will, hath choſen, in Chriſt, unto everlaſting glory, out of his meere free grace and love, without any fore-ſight of Faith, or Good-works, or perſeverance in either of them, or any other thing in the creature, as conditions, or cauſes moving him thereunto: and all, to the praiſe of his glorious grace.

VI. As God hath appointed the Elect unto glory; ſo hath he, by the eternall and moſt free purpoſe of his Will, fore-ordained all the meanes thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Chriſt, are effectually called unto faith in Chriſt, by his Spirit working in due ſeaſon, are juſtified, adopted, ſanctified, and kept by his power through faith unto ſalvation. Neither are any other redeemed by Chriſt, effectually called, juſtified, adopted, ſanctified and ſaved; but the Elect only.

VII. The reſt of man-kind God was pleaſed, according to the unſearchable counſell of his own Will, whereby he extendeth, or with-holdeth mercy, as he pleaſeth, for the glory of his Soveraigne Power over his creatures, to paſſe by; and, to ordaine them to diſhonour and wrath, for their ſin, to the praiſe of his glorious juſtice.

VIII. The Doctrine of this high Myſtery of Predeſtination is to be handled with ſpeciall prudence and care, that men attending the Will of God reveiled in his Word, and yeilding obedience thereunto, may, from the certainty of their effectuall Vocation, be aſſured of their eternall Election. So ſhall this Doctrine afford matter of praiſe, reverence, and admiration of God, and of humility, diligence, and abundant conſolation to all that ſincerely obey the Goſpel.

CHAP. IV.

Of Creation.

IT pleaſed God the Father, Son, and Holy Ghoſt, for the manifeſtation of the glory of his eternall power, wiſdome, and goodneſſe, in the beginning, to create, or make of nothing, the World, and all things therein, whether viſible or inviſible, in the ſpace of ſix dayes, and all very good.

II. After God had made all other creatures, hee created

created man, male and female, with reasonable and immortall soules, indued with knowledge, righteousnesse and true holinesse, after his own image; having the Law of God written in their hearts, and power to fulfill it: And yet, under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evill, which, whiles they kept, they were happy in their Communion with God, and had Dominion over the Creatures.

Chap. V.

Of Providence.

God the great Creator of all things doth uphold, direct, dispose, and governe all creatures, actions, and things, from the greatest even to the least, by his most wise and holy Providence, according to his infallible fore-knowledge, and the free, and immutable counsell of his own Will, to the praise of the glory of his wisdome, power, justice, goodnesse, and mercy.

II. Although, in relation to the fore-knowledge and decree of God, the first Cause, all things come to passe immutably, and infallibly; yet, by the same Providence, hee ordereth them to fall out, acccording to the nature of second causes, either necessari-

ly, freely, or contingently. God, in his ordinary Providence maketh uſe of means, yet is free to work without, above, and againſt them at his pleaſure.

III. The almighty power, unſcarchable wiſdome, and infinite goodneſſe of God ſo farre manifeſt themſelves in his Providence, that it extendeth it ſelfe even to the firſt Fall, and all other ſinnes of Angels and Men; and that not by a bare permiſſion, but ſuch as hath joyned with it a moſt wiſe and powerfull bounding, and otherwiſe ordering, and governing of them, in a manifold diſpenſation, to his owne holy ends: yet ſo, as the ſinfulneſſe thereof proceedeth onely from the creature, and not from God, who being moſt holy and righteous, neither is, nor can be the Author or Approver of ſin.

IV. The moſt wiſe, righteous, and gracious God doth oftentimes leave for a ſeaſon his owne children to manifold temptations, and the corruption of their own hearts, to chaſtiſe them for their former ſinnes, or to diſcover unto them the hidden ſtrength of corruption, and deceitfulneſſe of their hearts, that they may be humbled; and, to raiſe them to a more cloſe and conſtant dependance for their ſupport upon himſelfe, and to make them more watchfull againſt all future occaſions of ſin, and for ſundry other juſt and holy ends.

V. As for thoſe wicked and ungodly men, whom God, as a righteous Judge, for former ſinnes doth blind

blind and harden, from them hee not onely withholdeth his grace, whereby they might have been enlightened in their underſtandings, and wrought upon in their hearts; but ſometimes alſo withdraweth the gifts which they had, and expoſeth them to ſuch objects as their corruption makes occaſions of ſinne; and withall, gives them over to their own luſts, the temptations of the world, and the power of Satan, whereby it comes to paſſe that they harden themſelves, even under thoſe means which God uſeth for the ſoftning of others.

VI. As the Providence of God doth, in generall, reach to all Creatures; ſo, after a moſt ſpeciall manner, it taketh care of his Church, and diſpoſeth all things to the good thereof.

CHAP. VI.

Of the Fall of Man, of Sinne, and of the Puniſhment thereof.

OUr firſt Parents being ſeduced by the ſubtilty and temptation of Satan, ſinned, in eating the forbidden fruit. This their ſinne, God was pleaſed, according to his wiſe and holy counſell to permit, having purpoſed to order it to his own glory.

II. By this ſinne they fell from their originall righteouſneſſe and communion with God, and ſo became dead in ſin, and wholly defiled in all the parts and faculties of ſoule and body.

III. They

III. They being the root of all mankind, the guilt of this ſin was imputed, and the ſame death in ſinne, and corrupted nature, convayed to all their poſterity deſcending from them by ordinary generation.

IV. From this originall corruption, whereby we are utterly indiſpoſed, diſ-abled, and made oppoſite to all good, and wholly inclined to all evill, doe proceed all actuall tranſgreſſions.

V. This corruption of nature, during this life, doth remaine in thoſe that are regenerated; and, although it be, through Chriſt, pardoned, and mortified, yet both it ſelfe and all the motions thereof are truly and properly ſin.

VI. Every ſin, both Originall and Actuall, being a tranſgreſſion of the righteous Law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the ſinner; whereby hee is bound over to the wrath of God, and curſe of the Law, and ſo made ſubject to death, with all miſeries ſpirituall, temporall, and eternall.

CHAP. VII.

Of Gods Covenant with Man.

THe diſtance between God and the Creature is ſo great, that although reaſonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their Bleſſedneſſe and Reward, but by ſome voluntary condiſcenſion on Gods part, which he hath been pleaſed to expreſſe by way of Covenant.

II. The firſt Covenant made with man was a Covenant

nant of works, wherein life was promiſed to Adam, and in him to his Poſterity, upon condition of perfect and perſonall obedience.

III. Man, by his Fall having made himſelf uncapable of Life by that Covenant, the Lord was pleaſed to make a Second, commonly called the Covenant of Grace; Wherein he freely offereth unto ſinners life and ſalvation by Jeſus Chriſt, requiring of them Faith in Him that they may be ſaved, and promiſing to give unto all thoſe that are ordained unto Life, his holy Spirit, to make them willing, and able to beleive.

IV. This Covenant of Grace is frequently ſet forth in Scripture by the name of a Teſtament, in reference to the death of Jeſus Chriſt the Teſtator, and to the everlaſting inheritance, with all things belonging to it, therein bequeathed.

V. This Covenant was differently adminiſtred in the time of the Law, and in the time of the Goſpel: Under the Law, it was adminiſtred by Promiſes, Prophecies, Sacrifices, Circumciſion, the Paſchal Lamb, and other Types and Ordinances delivered to the people of the Jewes, all fore-ſignifying Chriſt to come: which were, for that time, ſufficient and efficacious, through the operation of the Spirit, to inſtruct and build up the Elect in Faith in the Promiſed Meſſiah, by whom they had full remiſſion of ſinnes, and eternall Salvation, and is called, the Old Teſtament.

VI. Under the Goſpel, when Chriſt, the ſubſtance, was exhibited, the Ordinances in which this Covenant is diſpenſed, are, the Preaching of the Word, and the Adminiſtration of the Sacraments of Baptiſme, and the Lords Supper: Which, though fewer in number, and adminiſtred

administred with more simplicity, and lesse outward glory, yet, in them, it is held forth in more fulnesse, evidence, and spirituall efficacy, to all Nations, both Jewes and Gentiles; and, is called the New Testament. There are not therefore, Two Covenants of Grace, differing in substance, but one and the same, under various dispensations.

Chap. VIII.

Of Christ the Mediator.

It pleased God, in His eternall purpose, to choose and ordaine the Lord Jesus, His only begotten Son, to be the Mediator between God and Man, the Prophet, Preist, and King, the Head, and Saviour of His Church, the Heire of all things, and Judge of the World; Unto whom He did from all eternity give a People, to be His Seed, and to be by him in time Redeemed, Called, Justified, Sanctified, and Glorified.

II. The Son of God, the second Person in the Trinity, being very and eternall God, of one Substance, and equall with the Father, did, when the fulnesse of time was come, take upon Him mans nature, with all the Essentiall properties, and common infirmities thereof, yet, without sinne; Being conceived by the Power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct Natures, the Godhead and the Manhood, were inseparably joyned together in one Person, without Conversion, Composition, or Confusion. Which Person is very God, and very Man, yet one Christ, the only Mediator between God and Man.

The

3. The Lord Jeſus, in his humane nature thus united to the divine, was ſanctified and anointed with the holy Spirit, above meaſure, having in him all the treaſures of wiſdome and knowledge; in whom, it pleaſed the Father that all fullneſſe ſhould dwell; to the end, that being holy, harmleſſe, undefiled, and full of grace and truth, he might be throughly furniſhed to execute the Office of a Mediatour, and Surety. Which Office, he took not unto himſelf, but was thereunto called by his Father, who put all power and judgement into his hand, and gave him commandment to execute the ſame.

4. This Office, the Lord Jeſus did moſt willingly undertake; which, that he might diſcharge, he was made under the Law, and did perfectly fullfill it, endured moſt grievous torments immediatly in his Soul, and moſt painfull ſufferings in his Body, was crucified, and died, was buried, and remained under the power of death, yet ſaw no corruption. On the third day he aroſe from the dead, with the ſame body in which he ſuffered, with which alſo he aſcended into Heaven, and there ſitteth at the right hand of his Father, making interceſſion, and ſhall return to Judge men, and Angels, at the end of the World.

5. The Lord Jeſus, by his perfect obedience, and ſacrifice of himſelf, which he, through the eternall ſpirit, once offered up unto God, hath fully ſatisfied the Juſtice of his Father, and purchaſed not only reconciliation, but an everlaſting inheritance in the Kingdom of Heaven, for all thoſe whom the Father hath given unto him.

6. Although the work of Redemption was not actually wrought by Chriſt till after his Incarnation, yet the

vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in, and by those promises, types, and sacrifices wherein he was revealed and signified to be the seed of the woman which should bruise the serpents head; and the Lambe slain from the beginning of the world, being yesterday, and to day the same, and for ever.

7. Christ, in the work of Mediation, acts according to both Natures, by each Nature doing that which is proper to it self: yet, by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature.

8. To all those for whom Christ hath purchased redemption, he doth certainly, and effectually apply and communicate the same, making intercession for them, and revealing unto them, in, and by the Word, the mysteries of salvation, effectually perswading them by his Spirit, to beleeve, and obey, and governing their hearts by his Word and Spirit, overcoming all their enemies by his Almighty Power and Wisdome, in such manner, and wayes, as are most consonant to his wonderfull and unsearchable dispensation.

CHAP. IX.

Of Free-Will.

1. GOD hath endued the Will of man with that naturall liberty, that it is neither forced, nor by any absolute necessity of nature determined to good or evil.

Man,

Man, in his ſtate of Innocency, had freedom, and power, to will, and to doe that which was good, and well-pleaſing to God; but yet, mutably, ſo that he might fall from it.

2. Man by his fall into a ſtate of ſin, hath wholly loſt all ability of Will to any ſpirituall good accompanying ſalvation: ſo as, a naturall man, being altogether averſe from that good, and dead in ſin, is not able, by his own ſtrength, to convert himſelf, or to prepare himſelf thereunto.

3 When God converts a ſinner, and tranſlates him into the ſtate of grace, he freeth him from his naturall bondage under ſin; and, by his grace alone, enables him freely to will, and do that which is ſpiritually good; yet ſo, as that by reaſon of his remaining corruption, he doth not, perfectly, nor only, will that which is good, but doth alſo will that which is evil. The will of man is made, perfectly, and immutably free to good alone, in the ſtate of Glory only.

CHAP. X.

Of Effectuall Calling.

1. ALl thoſe whom God hath predeſtinated unto life, and thoſe only, he is pleaſed in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that ſtate of ſin and death, in which they are by nature, to grace and ſalvation by Jeſus Chriſt; inlightning their mindes, ſpiritually, and ſavingly to underſtand the things of God; taking away their heart of ſtone, and giving unto them an heart of

fleſh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jeſus Chriſt: yet ſo, as they come moſt freely, being made willing by his grace.

2. This effectuall Call is of Gods free, and ſpeciall grace alone, not from any thing at all foreſeen in man, who is altogether paſſive therein, untill being quickned and renewed by the holy Spirit, he is thereby inabled to anſwer this Call, and to imbrace the grace offered, and conveyed in it.

3. Elect infants, dying in infancy, are regenerated, and ſaved by Chriſt, through the Spirit, who worketh when, and where, and how he pleaſeth: So alſo, are all other elect perſons who are uncapable of being outwardly called by the Miniſtry of the Word.

4. Others, not elected, although they may be called by the Miniſtry of the Word, and may have ſome common operations of the Spirit, yet they never truly come unto Chriſt, and therefore cannot be ſaved: much leſſe can men, not profeſſing the Chriſtian Religion, be ſaved in any other way whatſoever, be they never ſo diligent to frame their lives according to the light of Nature, and the Law of that Religion they doe profeſſe. And, to aſſert and maintain, that they may, is very pernicious, and to be deteſted.

CHAP. XI.

Of Iuſtification.

1. THoſe whom God effectually calleth, he alſo freely juſtifieth: not, by infuſing righteouſneſſe into them,

them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not, for any thing wrought in them, or done by them, but for Christs sake alone: Nor, by imputing faith it self, the act of beleeving, or any other evangelicall obedience, to them, as their righteousnesse; but, by imputing the obedience and satisfaction of Christ unto them, they receiving, and resting on him and his righteousnesse by faith; which faith, they have, not of themselves, it is the guift of God.

2. Faith; thus receiving and resting on Christ and his righteousnesse, is the alone instrument of Justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by Love.

3. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, reall, and full satisfaction to his Fathers Justice in their behalf. Yet, in as much as he was given by the Father, for them; and, his obedience and satisfaction accepted in their stead; and, both, freely, not for any thing in them; their Justification is only of free grace; that, both the exact justice, and rich grace of God, might be glorified in the justification of sinners.

4. God did, from all eternity, decree to justifie all the elect, and Christ did, in the fullnesse of time, die for their sins, and rise again for their justification: nevertheless, they are not justified, untill the holy Spirit doth, in due time, actually apply Christ unto them.

5. God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of Justification; yet, they may by their sins,

fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confesse their sins, beg pardon, and renew their faith and repentance.

6. The Justification of Beleevers under the old Testament, was, in all these respects, one and the same with the justification of Beleevers under the new Testament.

CHAP. XII.

Of Adoption.

1. ALl those that are justified, God vouchsafeth, in, and for his only Son Jesus Christ, to make partakers of the grace of Adoption, by which they are taken into the number, and enjoy the liberties and priviledges of the children of God, have his Name put upon them, receive the spirit of Adoption, have accesse to the Throne of Grace with boldnesse, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by him, as by a Father; yet, never cast off, but sealed to the day of redemption, and inherit the promises, as heyres of everlasting salvation.

CHAP.

CHAP. XIII.

Of Sanctification.

1. THey who are once effectually called, and Regenerated, having a new heart, and a new ſpirit created in them, are further ſanctified, really, and perſonally, through the vertue of Chriſts death and reſurrection, by his Word, and Spirit dwelling in them: the Dominion of the whole body of ſin is deſtroyed, and the ſeverall luſts thereof are more and more weakned and mortified; and they, more and more quickned and ſtrengthened in all ſaving graces, to the practiſe of true holineſſe, without which no man ſhall ſee the Lord.

2. This Sanctification is throughout, in the whole man; yet imperfect in this life, there abiding ſtill ſome remnants of corruption in every part: whence ariſeth a continuall, and irreconcileable warre, the fleſh luſting againſt the ſpirit, and the ſpirit againſt the fleſh.

3. In which warre, although the remaining corruption, for a time, may much prevail; yet, through the continuall ſupply of ſtrength from the ſanctifying Spirit of Chriſt, the regenerare part doth overcome; and ſo, the Saints grow in grace, perfecting holineſſe in the fear of God.

CHAP. XIV.

Of Saving Faith.

1. THe grace of Faith, whereby the elect are enabled to beleeve to the saving of their soules, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the Ministry of the Word; by which also, and by the administration of the Sacraments, and prayer, it is increased and strengthened.

2. By this Faith, a Christian beleeveth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein; and, acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the Commands, trembling at the threatnings, and imbracing the Promises of God for this life, and that which is to come. But the principall Acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternall life, by vertue of the Covenant of Grace.

3, This Faith is different in degrees, weak, or strong; may be often and many wayes assailed, and weakned, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the Authour and finisher of our faith.

CHAP. XV.

Of Repentance unto life.

1. REpentance unto life, is an evangelicall grace, the Doctrine whereof is to be preached by every Minister

niſter of the Goſpel, as well as that of faith in Chriſt.

2. By it, a ſinner, out of the ſight and ſenſe not only of the danger, but alſo of the filthineſſe and odiouſneſſe of his ſins, as contrary to the holy nature and righteous Law of God; and, upon the apprehenſion of his mercy in Chriſt to ſuch as are penitent, ſo grieves for, and hates his ſins, as to turn from them all unto God, purpoſing and endeavouring to walk with him in all the wayes of his Commandements.

3. Although Repentance be not to be reſted in, as any ſatisfaction for ſin, or any cauſe of the pardon thereof, which is the act of Gods free grace in Chriſt; yet is it of ſuch neceſſity to all ſinners, that none may expect pardon without it.

4. As there is no ſin ſo ſmall, but it deſerves damnation; ſo there is no ſin ſo great, that it can bring damnation upon thoſe who truly repent.

5. Men ought not to content themſelves with a generall repentance, but it is every mans duty to endeavour to repent of his particular ſins, particularly.

6. As every man is bound to make private confeſſion of his ſins to God, praying for the pardon thereof; upon which, and the forſaking of them, he ſhall finde mercy: ſo, he that ſcandalizeth his Brother, or the Church of Chriſt, ought to be willing by a private or publique confeſſion, and ſorrow for his ſin, to declare his repentance to thoſe that are offended, who are thereupon to be reconciled to him, and in love to receive him.

CHAP. XVI.

Of Good Works.

1. GOod Works are only such as God hath commanded in his holy Word, and not such as, without the warrant thereof, are devised by men, out of blinde zeal, or upon any pretence of good intention.

2. These Good works, done in obedience to Gods Commandments, are the fruits and evidences of a true and lively faith: and, by them, Beleevers manifest their thankfullnesse, strengthen their assurance, edifie their Brethren, adorn the profession of the Gospel, stop the mouthes of the adversaries, and glorifie God, whose workmanship they are, created in Christ Jesus thereunto; that, having their fruit unto holinesse, they may have the end, eternall life.

3. Their ability to doe Good works, is not at all of themselves, but wholly from the Spirit of Christ. And that they may be inabled thereunto, besides the graces they have already received, there is required an actuall influence of the same holy Spirit, to work in them to will and to doe, of his good pleasure: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty (unlesse, upon a speciall motion of the Spirit;) but, they ought to be diligent in stirring up the grace of God that is in them.

4. They who, in their obedience, attain to the greatest height, which is possible in this life, are so farre from being able to supererogate, and to doe more than God requires, as that they fall short of much which in duty they are bound to doe.

5. We cannot, by our best Works, merit pardon of sin,

ſin, or eternall life at the hand of God, by reaſon of the great diſproportion that is between them and the glory to come; and, the infinite diſtance that is between us and God, whom, by them, we can neither profit, nor ſatisfie for the debt of our former ſins, but, when we have done all we can, we have done but our duty, and are unprofitable ſervants: and, becauſe, as they are good, they proceed from his Spirit; and, as they are wrought by us, they are defiled, and mixed with ſo much weakneſſe and imperfection, that they cannot endure the ſeverity of Gods judgement.

6. Notwithſtanding, the perſons of Beleevers being accepted through Chriſt, their good workes alſo are accepted in him, not as though they were in this life wholy vnblameable and unreproveable in Gods ſight; but that, he looking upon them in his Son, is pleaſed to accept, and reward that which is ſincere, although accompanied with many weakneſſes and imperfections.

7. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good uſe both to themſelves, and others; yet, becauſe they proceed not from an heart purified by faith, nor are done in a right manner, according to the Word; nor, to a right end, the glory of God, they are therefore ſinfull, and cannot pleaſe God, or make a man meet to receive grace from God: and yet, their neglect of them is more ſinfull, and diſpleaſing unto God.

CHAP. XVII.

Of the Perſeverance of the Saints.

1. THey, whom God hath accepted in his Beloved, effectually called, and ſanctified by his Spirit, can neither totally, nor finally, fall away from the ſtate of Grace, but ſhall certainly perſevere therein to the end, and be eternally ſaved.

2. The Perſeverance of the Saints depends not upon their own free-will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and interceſſion of Jeſus Chriſt, the abiding of the Spirit, and of the ſeed of God within them, and the nature of the Covenant of Grace: from all which, ariſeth alſo the certainty, and infallibility thereof.

3. Nevertheleſſe, they may, through the temptations of Satan and of the World, the prevalency of corruption remaining in them, and the neglect of the means of their preſervation, fall into grievous ſins; and, for a time, continue therein; whereby they incurre Gods diſpleaſure, and grieve his holy Spirit, come to be deprived of ſome meaſure of their graces and comforts, have their hearts hardned and their conſciences wounded; hurt, and ſcandalize others, and bring temporall judgements upon themſelves.

CHAP. XVIII.

Of the aſſurance of Grace and Salvation.

1. ALthough hypocrites and other unregenerate men may vainly deceive themſelves with falſe hopes and

and carnall preſumptions of being in the favour of God and eſtate of ſalvation (which hope of theirs ſhall periſh;) yet, ſuch as truly beleeve in the Lord Jeſus, and love him in ſincerity, endeavouring to walk in all good conſcience before him, may, in this life, be certainly aſſured that they are in the ſtate of grace, and may rejoyce in the hope of the glory of God, which hope ſhall never make them aſhamed.

2. This certainty is not a bare conjecturall and probable perſwaſion grounded upon a fallible hope; but, an infallible aſſurance of faith founded upon the divine truth of the promiſes of ſalvation, the inward evidence of thoſe graces unto which theſe promiſes are made, the teſtimony of the Spirit of Adoption witneſſing with our ſpirits that we are the children of God, which Spirit is the earneſt of our inheritance, whereby we are ſealed to the day of redemption.

3. This infallible aſſurance doth not ſo belong to the eſſence of faith, but that a true beleever may wait long, and conflict with many difficulties before he be partaker of it: yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right uſe of ordinary means, attain thereunto. And therefore it is the duty of every one, to give all diligence to make his calling and election ſure, that thereby his heart may be inlarged in peace and joy in the holy Ghoſt, in love and thankfullneſſe to God, and in ſtrength and chearfullneſſe in the duties of obedience, the proper fruits of this aſſurance; ſo farre is it, from inclining men to looſeneſſe.

4. True beleevers may have the aſſurance of their ſalvation divers wayes ſhaken, diminiſhed, and intermitted; as, by negligence in preſerving of it, by falling into

ſome ſpeciall ſin, which woundeth the conſcience, and grieveth the ſpirit; by, ſome ſodain, or vehement temptation, by Gods withdrawing the light of his countenance, and ſuffering even ſuch as fear him to walk in darkneſſe and to have no light: yet are they never utterly deſtitute of that ſeed of God, and life of faith, that love of Chriſt and the brethren, that ſincerity of heart, and conſcience of duty, out of which, by the operation of the Spirit, this Aſſurance may, in due time, be revived, and by the which, in the mean time, they are ſupported from utter deſpair.

CHAP. XIX.

Of the Law of God.

1. GOD gave to Adam a Law, as a Covenant of Works, by which he bound him and all his poſterity to perſonall, entire, exact, and perpetuall obedience, promiſed life upon the fullfilling, and threatned death upon the breach of it, and indued him with power and ability to keep it.

2. This Law, after his fall, continued to be a perfect rule of righteouſneſſe, and, as ſuch, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables: the four firſt Commandments containing our duty towards God; and the other ſix, our duty to man.

3. Beſide this Law, commonly called Moral, God was pleaſed to give to the people of Iſrael, as a Church under age, Ceremoniall Laws containing ſeverall typical Ordinances, partly of worſhip, prefiguring Chriſt, his graces, actions, ſufferings, and benefits; and partly, holding

holding forth divers instructions of morall duties. All which Ceremoniall Laws are now abrogated, under the new Testament.

4. To them also, as a Body Politique, he gave sundry judiciall Laws, which expired together with the State of that People; not obliging any other now, further than the generall equity thereof may require.

5. The Morall Law doth for ever binde all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creatour, who gave it. Neither doth Christ, in the Gospel, any way dissolve, but much strengthen this obligation.

6. Although true Beleevers be not under the Law, as a Covenant of Works, to be thereby justified, or condemned; yet, is it of great use to them, as well as to others; in that, as a Rule of life informing them of the will of God, and their duty, it directs, and bindes them to walke accordingly; discovering also the sinfull pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a cleerer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the Regenerate, to restrain their corruptions, in that it forbids sin: and, the threatnings of it serve to shew, what, even their sins, deserve; and, what afflictions, in this life, they may expect for them, although freed from the curse thereof threatned in the Law. The Promises of it, in like manner, shew them Gods approbation of obedience, and what blessings they may expect upon the performance of them; although, not as due to them by the Law, as a Covenant of Works. So as, a mans doing,

doing good, and refraining from evil, becauſe the Law encourageth to the one, and deterreth from the other, is no evidence of his being under the Law; and, not under grace.

7. Neither are the forementioned Uſes of the Law contrary to the grace of the Goſpel, but do ſweetly comply with it; the Spirit of Chriſt ſubduing, and inabling the will of man, to do that, freely and chearfully, which the will of God, revealed in the Law, requireth to be done.

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FINIS.